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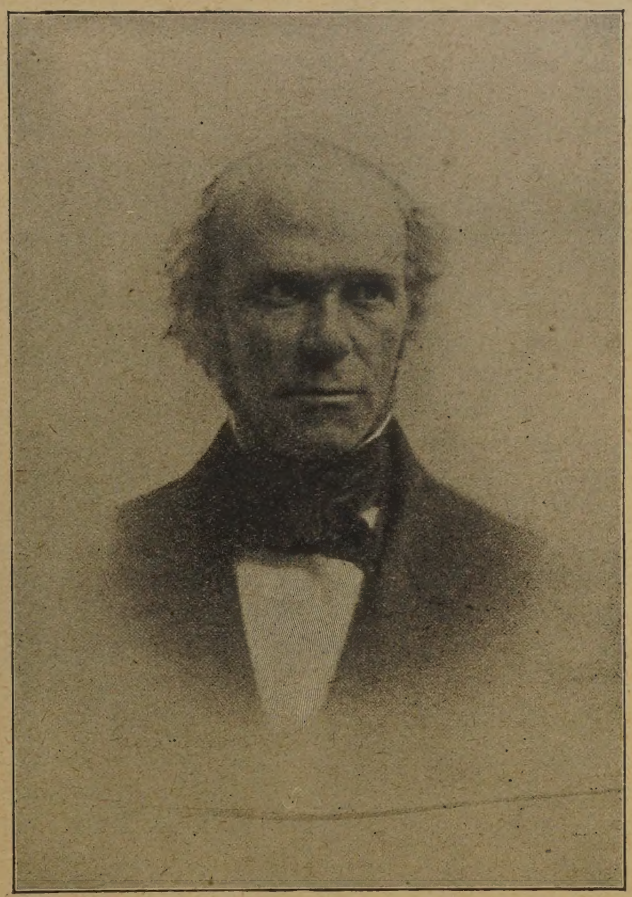
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, NOVEMBER 1, 1900. NUMBER 9



THEODORE PARKER.
From the Recent Life, by John W. Chadwick—through the courtesy of Houghton, Mifflin & Co., Boston.

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ADDRESS TO VOTERS BY REPRESENTATIVE CLERGYMEN . . . . . .

We, the undersigned ministers of religion, declare our deep conviction that the war against the Filipinos is not right. We regard it as a war of conquest and directly within Mr. McKinley's definition of "criminal aggression."

We refuse to accept the undemocratic conclusion that, because the American people can by might govern colonies, they ought to do so. We deny that either the President or Congress may rightfully govern any man anywhere outside the protecting restraints of the Constitution. We agree with Benjamin Franklin "that neither the obtaining nor the retaining of any trade, is an object for which men may justly shed each other's blood." We feel bound to withhold our approval of the immoral use of the public authority even to accomplish an assumed moral end.

We hold that what is immoral for men to do acting singly is immoral for them to do acting collectively as a nation. Each step in a course of action must be moral if the end is not to be tainted with immorality. No end can justify immoral means to secure it. It is too late to maintain the doctrine that in the sacred name of religion we may kill some men in order to convert those who survive. "Love, not force, was the weapon of the Nazarene; sacrifice for others, not exploitation of them, was His method of reaching the human heart."

We desire to see America exercise her influence as a "world power" in a new rather than in the old way. We view with grave apprehension the tendency to make her what other nations are. We desire to see her become the supreme moral factor in the world's progress. Any great and permanent increase of her military establishment, with the cultivation of the military spirit among us will indicate moral deterioration.

Herbert S. Bigelow, Cincinnati.
Henry H. Barber, Meadville, Pa.
Thomas Scott Bacon, Maryland.
William T. Brown, Rochester, N. Y.
William M. Brown, Bishop of Arkansas.
Charles R. Brown, Oakland, Cal.
Robert C. Bryant, Lisbon, New Hampshire.
Ellison Capers, Bishop of South Carolina.
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J. T. Sunderland, Oakland, California.
J. L. Stern, Cumberland, Maryland.
William M. Salter, Chicago.
H. M. Simmons, Minneapolis, Minn.
Hiram W. Thomas, Chicago.
Joseph Brown Turner, Dover, Delaware.
Gustavus Tuckerman, St. Louis.
Boyd Vincent, Cincinnati, Ohio.
Earl W. Wilber, Pennsylvania.
L. L. West, Winona, Minn.
Francis M. Whittle, Bishop Diocese of Virginia.
Albery A. Whitman, Atlanta, Georgia.

UNITY

VOLUME XLVI. THURSDAY, NOVEMBER 1, 1900. NUMBER 9

We have already said in substance and in longer meter what the Boston Transcript tersely says:

It must be that the pulpit affords large opportunity for usefulness when eminent men like Professor Cummings are ready to leave the academic chair for it.

In the last number of the *Literary Digest* there is a quotation from the *Age of Steel,* purporting to have been given by some speaker to a recent gathering in Boston, which contains the brilliant summing up of the triumphs of the nineteenth century by Professor Dolbear at the Congress of Religion last May, another illustration of the truth that thought is a more nimble traveler than man. Personalities fall out by the way, but ideas continue.

The few friends of UNITY who have been distressed because the editor has felt called upon to speak upon the paramount issues now before the American people in his pulpit, "not," as they allege, "because of his opinions or estimates" but "because it was taking politics into the pulpit," may be consoled by the fact that Dr. Hillis, not to mention others, with more drastic language has taken another view of the political issue into the pulpit. Are they also to be condemned?

It is hard to keep up a sense of difference on the high seas. Church lines and creeds fade away when people gather on "no man's land" but upon everybody's waters. That was an interesting illustration of this principle reported by the newspapers as occurring on an Atlantic liner not long ago, when two Roman Catholic priests conducted a Sunday service in mid-ocean for a congregation that was almost wholly Protestant, and the service was conducted entirely in English.

Mr. Mangasarian last Sunday in his address at the Grand Opera House, Chicago, on "Jefferson and Rip Van Winkle," drew an important and searching contrast between Van Winkle's appetite for drink and Derrick's passion for gold.

"If Rip was a fool, Derrick was a knave. 'Go to the poor quarters of the city,' people say to me, 'if you wish to see drunkenness, squalor and misery.' But to which part of the city shall I go to find greed, oppression of the weak by the strong, and meanness? Drunkenness and squalor are certainly bad, but they are not so out of place in quarters where poverty and ignorance rule as greed and selfishness where there is culture and wealth. No country or civilization has ever been brought to the dust by drunkenness, but the insatiable love of money has pulled down many a nation. Without extenuating the intemperate love of wine, I want to strike a harder blow at the intemperate love of money."

We are tardy in noticing the ordination of Professor Edward Cummings, of Harvard University, and his installation as Junior Pastor of the South Congregational Church of Boston, the society of which Edward Everett Hale is the honored Pastor Emeritus. Our readers will remember that Professor Cummings gave one of the notable addresses at the Congress of Religion held in Boston last April. We were glad to see that he was to repeat the address last week before the Unitarian Ministers' Institute at Worcester, Mass. Professor Cummings has come back to his first love on the spiritual spiral. Some years ago he started out for the ministry and found himself carried away from the pulpit by the trend of his sociological studies. More study has brought him back and we bespeak for him a career of great usefulness and conspicuous power. May he be the first of many who through study are brought to the reconciling ministry of religion and the active opportunities of the pulpit.

Dr. Stanton Coit of London, preached last Sunday before the Ethical Society in Steinway Hall, Chicago. In view of Dr. Coit's well known ability and integrity, his words, as we find them in the newspaper report of Monday morning, are of impressive if not ominous significance. He clearly sees and emphatically declares what he deems to be an "ethical reaction in this country and in England." "The forces against good are becoming stronger and more materialistic." He thinks people do not believe in democracy as they once did and that the "conditions in England are worse than here on account of there being less organization to resist evil." He said "men's lives are wrecked, nations are destroyed for want of an adequate ideal."

We must be religious or we cannot be moral. You have to discipline yourself systematically to the right, and that is a religious end. The moral ideal is the genesis of God. It is this that gives the significance to the society. Let any man, if he is to be good, worship goodness. Everything that is good in man comes from the worship of the moral ideal. It was moral idealism that founded America. God stood identical with the moral ideal of the nation. If we have only the clean and the sweet in ethics that is religion.

Every once in a while our religious exchanges issue a wail over the decline of preaching and the degeneracy of the sermon, and frequently the explanation of the alleged fact is found in the growth of the "institutional church." The study class, the lend-a-hand work, the many-handed helpfulness, it is alleged, militate against the broodings of the preacher that are supposed to bring forth great sermons. We are inclined to believe that all this is false diagnosis, unwarranted by facts. The great preachers have always been great workers in one way or another, and the dull sermons and the broken down preachers are to say the least as familiar to the slow-going, silent and dark church whose doors are never opened except for alleged "spiritual refreshment" as they are to the church that is alive with the life of the community of which it is a part and that bends itself to the needs of the community. Until there is a more scientific study of the facts and a more conclusive exhibit of the result thereof we shall continue to assert that the live church makes live preaching and that the effort to apply re-

ligion is of itself a religious inspiration. Show us a live church, open seven days in the week, charged with usefulness and we probably can show you a full church on Sunday, and a preacher who has something to say which the people are anxious to hear, possibly one who is in first hand communication with the thinkers and students of his day as well as with the workers of the present and the seers of the past.

Dr. H. H. Kane, president of the New York Road Drivers' Association and a member of the Society for the Prevention of Cruelty to Animals, has issued a quaint little pamphlet with significant illustrations in the interest of a "Horse Haven and Little City of the Dead." It is one more step toward the realization of a long cherished dream—that of securing an old farm with plenty of pasture where worn out horses and other animals may be taken care of and spend the last days of their lives in idle happiness, and where, when their short span of life is finished, they can be laid to rest in such a place and in such a manner as they deserve, and not be thrown upon the public highway as carrion." He thinks the dream is about to be realized. He heads the subscription himself with a thousand dollars and confidently expects the necessary sum to come from others. Aside from some interesting dog stories, there are illustrations of the dog cemeteries in Paris and Hyde Park, London, with some pitiable rebuking pictures showing man's inhumanity to the horse. Even "a lady moving in good society," abandoned Sprite, the pet horse that had served her for six years, that had been ridden and driven by her little daughter, to the tender mercies first of a liveryman, then a fruit peddler and at last the Italian express man, from whose hands the Society for the Prevention of Cruelty to Animals rescued him and gave to him merciful death through the kindly offices of chloroform. We think this pamphlet can be obtained for the asking, but our readers had better send something along with the request to Dr. H. H. Kane, 138 W. 34th St., New York City, to help him to realize his "Horse Haven and Little City of the Dead."

And now it is Max Mueller that has been gathered to his fathers. In the ripeness of seventy-seven years he has laid down his work. In his time and in his way he was eminent as a philologist, conspicuous even as a musician and beloved as a cultured gentleman, a man of letters, a revered professor in Oxford. But Max Mueller is today chiefly remembered as the one to whom it was given more than to any other one man of modern times to break down the iron walls of Christian conceit and let in the illuminating truth that God's light and love had permeated other nations and created other scriptures than those in which the Christian rests and for which he arrogates a divine monopoly. The mighty task undertaken by Max Mueller for which the world will be most grateful is probably that of compiling and editing "The Sacred Books of the East," which work was carried to an approximate completeness, covering in its original form upward of forty stately volumes, but this work was undertaken in behalf of scholarship and was done for the scholars and by the scholars, so necessarily the volumes are loaded down with erudition and the translations are oftentimes repellant in their scholastic erudition. This was inevitable. It was the first stage. Later along the moralist, the poet and the preacher, men of the people, will profit by these labors of the scholars and give to the people what is universal and inspiring in these sacred books in a way that will make them attractive and powerful, in short, their task will be to render into the literature of modern tongues the imperishable literary treasures of the non-Christian religions that for the time being have been marred in the scholar's laboratory in order that they might be the more safely transferred into the vernacular and thought forms of later and remote peoples. Max Muller deserves and will receive the honor which scholars owe to a scholar, but more than that will he deserve and receive the honor that belongs to a prophet, the prophet of universality, the prophet of free religion.

After the Election—What?

Go right on living, praying, hoping and working for a better order of things.

Go right on blushing for the crimes of our nation, and resting in the fundamental postulates of democracy, the primal and primeval strength of liberty and justice which are the foundation stones of our republic. Go right on "obeying all the laws of our country faithfully so far as such laws are consistent with what we suppose to be the laws of God, and when they are not so or seem in any wise to need change, oppose them loyally and deliberately, not with malicious, concealed or disorderly violence."

After election let all parties realize that whichever candidate is triumphant, he has triumphed by virtue of the grim alternative forced upon the conscientious, independent, hesitating voters who, out of two evils, have prayerfully chosen the lesser. If it is McKinley that is elected, let him not forget the caustic rebuke of those who, all things considered, still voted for him; and if it should be Bryan, let him not overlook the fact that thousands upon thousands voted for him because they could not endure the sordid arguments urged in favor of his opponents, or could not forget the awful atrocities of war and the sad suspension of the doctrines of the Declaration of Independence by the party whom they otherwise would fain have served and in whose traditions they rejoice. After election there will be a release on all sides from the painful intensity that sways even the most philosophic with partisan anxieties and partisan enthusiasm. After election let there be a prompt revival of faith in principles, and whoever may be the president for the next four years the American people will forget at their peril the clear lesson of history, that prosperity is no measure of a nation's strength, commerce is not the ultimate of life and "business" must never become a substitute for religion and morality.

After election the high problem will be to transform as much as possible of the partisan energy into

patriot power, and to transmute patriotism into humanitarianism.

After election let each citizen, no matter for whom he voted, think with shame of the bitterness, boisterousness, the extravagant investment of time, strength and money wasted on abuse of the other party, and immodest, unscholarly, indiscriminate and unthinking applause of his own. After election let all parties ask themselves, where did the money come from that paid for all that influence and show, what did it come for and what is the net result? Let the triumphant party ask, how can we, being now in power, justify this expenditure and prove that the money expended was honorable money, wisely invested.

After election let the partisan press humbly atone for its coarseness, its crass criticisms, unjust (we will not say "wilful") mutilation and misrepresentation of the opponent's arguments and merits, and a similar wilful obscuration of the defects and dangers on their own side. After election the grave issues will abide. Unscrupulous wealth, selfish combinations and oppressive trusts will be a menace to the well being of the country, whoever is president. After election the dissipations of modern society, the curse of the saloon and the scandal of the canteen law will abide to the perplexity and the shame of whoever may be in power if they do not resort to every moral and legal resource within their reach to ameliorate or abolish the same. After election, the financial integrity, the commercial honor, the needs of an international currency that will be as near as may be a stable counter of trade, measure of values in all lands and at all times, will remain.

And lastly, after election war will be as horrible as ever. The Philippine question cannot be solved at the polls. Eleven million human beings embittered with a sense of invasion and inspired by the dream of independence, cannot be disposed of by the ballot of a people 7,000 miles away. Whoever is president, his real problem will be how to get away and how to recover from a sad, even though it be an unintentional and an unavoidable mistake in administration; how to reinstate a blurred ideal, how to bring home our troops without in the meanwhile making a bad matter worse. After election perhaps those who have clamored so persistently may have time to listen to the answer to the question what ought to be done with the Philippines, which has been made over and over again, and which, as it seems to us, is not far to seek.

"What would you do about it after election?" Let whoever be the president make official and commanding the implied intentions of the present administration; give to the Filipinos the same assurances as we have given the Cubans in such a way that they cannot distrust us, then order a cessation of hostilities all along the line except in self defense. Let aggression cease. Meanwhile, through a general plebiscite or in some other fashion, let the natives find some way of expressing their wishes; treat with them as with friends and not with foes, as people who at least have proved their right to be consulted in their own affairs by the heroism with which they have defended their shores and the loyalty with which so many of their kind have died for their country. Meanwhile, let our state department show its faith in the diplomacy it advocates; invite the co-operation of the great nations of Europe in guarding the rights of those exposed and helpless children of the sea. And if there is to be any more aggressive war let it be against those powers that dare invade the rights of the helpless. But such danger is not great. Thirty years ago in the clamor to annex San Domingo, the cry was "If we do not do it some European power will." No foreign power has yet cared to disturb existing amity in the interest of such a venture. Meanwhile, let us cease to expect or demand at the hands of the Filipinos before we leave them that "assurance of good government and demonstration of their power to govern themselves" to which we ourselves have scarcely yet attained.

After the election let all these steps or wiser ones be taken by whichever party is in power so that our army and navy may sail away from Manila as early as possible, as Commander Perry sailed away from the harbors of Japan in 1854, having opened the ports to the civilization of the world and left the then half barbarous people free to surprise the world by the ability with which they took on civilization. These are some of the things to be felt, thought and done after election, for the nation abides, whoever is president.

The Twentieth Anniversary of the People's Church, Chicago.

Last Sunday Dr. Thomas celebrated the twentieth anniversary of his work as an independent minister in Chicago. The services were of a memorial character. The noble dead were remembered by representatives of the bar and press, and Miss Jane Addams spoke of "Women's Place in the Church and Woman's Duty to the Same," while Dr. Thomas briefly told the story of the genesis of this church which came into being because the Methodist Church found its pastor "guilty of heresy." Of the great work done by this church and its gentle but independent pastor it is not for human mind to estimate, but UNITY is glad to extend to congregation and minister heartiest congratulations over the great and exceptional work they have been able to do in this city. The coming to Chicago of the writer of this note antedates by a few months the launching of the People's Church, and all these twenty years he has watched with pride the growth and usefulness of the movement. With thousands of others he has felt strong in their strength and found companionship in their ministry.

The People's Church has justified itself as a home of the homeless. It has offered a place of refreshment to the spirit at the heart of the city too much neglected by the churches, indeed, almost deserted by the preachers. The People's pulpit has spoken words of cheer to those who have tasted the bitter loneliness of a great city. It has successfully proven the democracy of religion, bringing the inspirations of high music, the power of cultivated and thoughtful speech and the peace of devout worship within the reach of high and low, young and old. It has given respectable companion-

ship without the implications and limitations of so much that passes under the name of society and social privileges.

But more than this the People's Church has offered to Chicago a free platform where the great questions of duty and destiny have been considered independent of the restrictions of creed and sect. It has proven that free thought is compatible with reverence, that one can be tender and yet strong, progressive and yet constructive. The People's Church has done much towards reconciling science and religion, thought and feeling, truth and love.

A still higher and more difficult task is that of applying religion to everyday life, putting a business interpretation to the Golden Rule, domesticating the kingdom of heaven here on earth.

It goes without the saying that there have been disappointments, defeats, mistakes, but the great thing is that the effort has been made, the foundations laid of a great work which is yet to be done. These twenty years have proven that there is place for a free church, that the pulpit may yet be the free man's throne and that there are loyal men and women who dare think on all the great questions of duty, death and destiny, and thinking, have not lost the reverent mind and the sensitive conscience.

God bless the People's Church and its Pastor. They have yet great work to do. Having declared their independency, they are now prepared as never before to reap the fruits of independency, i. e. joyous cooperation, the strength of organization and the ever widening fellowship not only with human souls in their individual capacity but with human souls in their organic capacity. The day of federation and cooperation among independents and liberals in religion is near at hand. In this work we look for the leadership of the People's Church of Chicago.

Wisconsin Congregationalism.

Our readers will remember that last February a commendable State Congress of Religion was held at Green Bay, the Union Congregational Church of that city with its energetic pastor, Rev. J. M. A. Spence, serving as host. On September 17, 18, 19 and 20 another state meeting was the guest of the same host, and in breadth of spirit, forward looking courage, scholarly hospitality to new thought, it merited the suggestion often made by those taking part,—that it was "another Congress" although its organic name was The Wisconsin Congregational Convention in its sixtieth annual meeting.

Washington Gladden, Graham Taylor and Professor Herbert L. Willett of the University of Chicago were present from the outside, while the names of Revs. Judson Titsworth, E. G. Updike, J. W. Frizzell, R. C. Denison, H. H. Jacobs and many others are significant of the ability and spirit that were present from within the state. Our neighbor the *Advance* says of the session:

> It was a good meeting. The entertaining church with its energetic, wide-awake pastor, Rev. Joseph M. A. Spence, had neglected nothing which might contribute to make the meeting a success, from beginning to end. The spirit manifested in the gathering was eminently fraternal. The addresses and papers were of a high order of merit, strong, fresh, earnest and up to date. Even the evident "advanced view," liberal theology and evolutionary make-up of the program, and the similar intellectual make-up of a number of the speakers, was refreshing, for there was nothing concealed about it. It was frank, open, confident, almost jubilant, though perhaps a little too ready to bring a railing accusation against many of the theological views which arose during that ante-Darwinian period of darkness when the evolutionary philosophy was not a lamp unto men's feet, and a light unto their path. These advanced views did not come forward to fight for standing room, but rather they assumed that the fight was pretty much over and that the field was theirs. These assumptions, and the implied though not expressed assumption—for these speakers were courteous—that all who do not accept these views are lagging along far in the rear, no doubt vexed the righteous souls of more conservative brethren somewhat, but they kept wonderfully sweet about it, and when they did speak of the views advanced, to criticise or confute them, they did it in a brotherly way, though most of them held their peace for good, or for some other reason. They seemed to think that truth will take care of itself; that in the struggle of views concerning truth the fit will survive and the false perish; that whether in the vocabulary of Spencer or of Paul and his fellow apostles and evangelists, the gospel is being preached by earnest men, as they understand it; and that the Wisconsin Congregational Convention is a free parliament where a man may speak his views and have them taken for what they are worth.
>
> Tuesday was a field day for the new views. Four speakers took the field that day, and all of the addresses were thought-provoking—now and then a little provoking in another sense—and all of them represented various stages of advancement in the newer views as to theology and "Modern Orthodoxy." Rev. H. L. Richardson, Racine, read a paper on "The Century's Progress in Religious Thought;" Rev. A. G. Beach, Ashland, read a radical paper on "Reconstruction and Reassurance," which failed to bring complete reassurance to all who listened to it; Rev. R. C. Denison, Janesville, brought forth much suggestive thought from the theme, "Sociology as a Source of Theology;" and in the evening—for the afternoon was spent in a most delightful excursion by boat on Green Bay and the Fox river—a very strong address was delivered by Rev. J. W. Frizzle, Eau Claire, on "The Message of Modern Orthodoxy."
>
> Two or three other speakers on the program spoke in the line of advanced scholarship, and that, too, in a masterly way. Prof. Herbert L. Willett, of the Chicago University, spoke on "Methods and Results of Higher Criticism," and on "Hosea, the Prophet of Divine Love." He presented the higher criticism in an exceedingly winning way. * * *
>
> Dr. Washington Gladden gladdened the hearts of all his hearers by a grand address on "The Social Significance of the Return to the Historical Christ." The writer heard the same address in Ohio last spring, but it seemed better when heard the second time. It is true that in the first part of the address Dr. Gladden was rather hard on theology, the juridical theology of the Latin church, and later, of the Protestant churches. He even blames it for the social evils of our times. Indeed, he seemed to lay pretty much all of the sins of the age on theology as a pan-scapegoat, and nothing would delight him more, seemingly, than for this scapegoat to wander away into an uninhabited place and die, so far from the abodes of men that even its skeleton could not be found. Yes, one other thing would delight him more, the regnancy of the law of Love, in business, in society, in politics, in religion, and the second part of the address set forth the workings of that law in a beautiful, cogent and powerful manner.
>
> Professor Graham Taylor, of the Chicago Commons, the Chicago Theological Seminary, and our country at large, spoke of "The Transition from the Nineteenth to the Twentieth Century." It was an address of thrilling power, an address of warning and cheer, and not a man or woman listened to it without resolving, with God's help, to take some part in bringing in the coming century in a Christian way.

The Rev. Frederick Staff, in a communication to *Our Church Life*, as quoted in *The Unionist*, says:

> "It was a great convention, the best ever held by the Congregational churches in the state of Wisconsin."
>
> Referring to "The Trend in Theology" he remarks: "As a matter of fact, the 'Old Theology' was not even stated, except grotesquely, for purposes of refutation," and states the situation admirably as follows:
>
> "Even in theological discussion, the one irrefutable argument is Life. Some years ago the venerable champions of faith were very much concerned as to what would happen to the church if the younger ministers should be carried away by the new ideas that were abroad in the land. 'Can a man accept the results of higher criticism without losing his faith in the Bible as a record of divine revelation?' Can he believe in the theory of evolution without emasculating the doctrines

of sin and redemption? Can he center his theology in the divine Fatherhood without losing sight of divine justice? Can he believe in the immanence of God and steer clear of Pantheism?' These were serious questions, and they could not be answered in debate. Now Life has answered them. Every careful observer knows that the vast majority of the young and so-called progressive men in the church are characterized by the same conviction of the awfulness of sin, the same passion for righteousness, the same desire to save men, the same devotion to the world's Redeemer, that marked the effective workers in the past. To the evidence of these facts was due the beautiful harmony that pervaded the convention from beginning to end. The unity sought for was not a unity of doctrine but a unity of consecrated purpose, of loyalty to Christ and love for men. Faith was at a premium even though certain of its old forms of expression were at a discount."

While a contributor to the Boston *Congregationalist* adds its testimony to the vitality of the convention, the hospitality and vigor of the host, in the following words:

The church which in right royal fashion entertained the sixtieth annual meeting of the Wisconsin convention celebrated its semi-centennial fourteen years ago and is, therefore, four years older than the convention and two years older than any other church now belonging to that body. We were often reminded that we had met on historic ground and that the Green Bay church had had a good deal to do with the making of Congregational history in Wisconsin. A strange and often forgotten chapter in that history is epitomized in the fact that this mother church for sixty-three out of sixty-four years of its corporate life has been known as the First Presbyterian church in Green Bay. Shortly after the present pastor, Rev. J. M. A. Spence, took the church, in November, 1898, the name was made to conform with the facts in government and fellowship. It is now called the Union Congregational church, with emphasis on the term union, as indicated by the fact that it opened its doors last February to the first sessions of the Wisconsin Congress of Religion. Both church and pastor have an unusual measure of the spirit of fellowship, which was shown on this later occasion to attendants as well as to accredited delegates, and provided, in addition to all usual courtesies, an afternoon's steamer ride on the bay and river. This generous hospitality made the meeting a large and exceedingly pleasant one, and other causes contributed to rank it high among the long list of splendid annual conventions for which Wisconsin is noted.

Charles Carroll Everett.

The first time I ever saw Dr. Everett was when he came as a college preacher to conduct the devotional exercises at Appleton Chapel. It was the time of compulsory prayers at Harvard. We attended services at the Chapel because we were obliged to, always claiming the maximum number of cuts. When an elderly figure appeared, small in stature and somewhat hesitating in speech, to conduct the services, we saw by reference to our catalogues that it was Dr. C. C. Everett, Bussey professor of systematic theology. As freshmen we were not interested in systematic theology. It seemed to us that this odd-looking gentleman belonged to another world, with which we had nothing in common. Upon the carelessness of youth his conduct of the morning service made little or no impression.

How little we understood him then! Six years later it was my good fortune to return to another department of the University and to meet Dr. Everett in a different capacity. As a group of theological students, we enjoyed the inestimable privilege of sitting at his feet, when he began to answer the question which had brought us there—"What Is Religion?"

The answer of Dr. Everett to this all-absorbing question was a very simple one. "Religion," he said, "is feeling." He took his stand with Schleiemacher on this fundamental proposition, and began his consideration by setting clearly against each other the theories of the two men who had done more than any other to shape his own thought—Schleiermacher and Hegel. Dr. Everett has been called the foremost American interpreter of Hegel, but it is not fair to call him an Hegelian. His system was essentially his own. Beginning with a definition of religion as feeling, his course of systematic theology was an exposition of what kind of feeling it is and what kind of conduct is in harmony with this feeling. It would be futile to attempt to give even an outline in this place of his system of thought. It is, however, important to note the definition of religion which is the outcome of his analysis; for his definition grows in richness of content as his exposition proceeds. "Religion, he declares in closing, "is feeling toward a Supernatural Presence, manifested in the world in the three ideas of the reason —truth, goodness and beauty—and supremely in the life and teachings of Christ.

Christianity, he held, is the absolute religion because it embodies in their completeness the three ideas of the reason. But he advocated this doctrine in no narrow or exclusive sense. He was the first well-known teacher of comparative religion in America. Harvard was a pioneer in instituting a department of this kind. Dr. Everett saw with unusual clearness of vision the great service to the world which had been rendered by the non-christrian religions. He loved to dwell upon the ethical insight and spiritual value of the work of Buddha, Zoroaster, Confucius and Laotze. He drew inspiration from India and Persia and China, as well as from Judea. But to him there was something in the teaching of the Nazarene and the movement of religion which has its origin with him, which none of the other religions contains. Christianity, he declared, is the absolute religion not because of any one ingredient it contains, but because of its rounded completeness; not on account of its external credentials, but on account of its inherent worth. On reading a recent article of his in the *New World,* Col. Higginson is said to have declared "If Dr. Everett's conception of Christianity could only have been the prevailing one among us the Free Religious Association need never to have been formed."

The feeling with which this man inspired us the first time we saw him became intensified as we learned to know and love him. He always seemed to us in a certain sense to be a being from another sphere. He was in the world and yet not of it. His daily life was wrapped up in a contemplation of the great themes of which he loved to speak. He seemed to dwell not in the petty concerns of daily life, but in the timelessness which knows no earthly limitations. Such was the calmness and serenity with which he seemed to move through life.

And yet how human he was! Because he saw clearly the springs of motive from which human actions proceed, nothing which was human was foreign to him. It is extremely interesting to notice that this subtle metaphysician, this speculative philosopher, could find time in the midst of his speculations to write a book for children, entitled "Ethics for Young People;" that he could write understandingly upon topics as "Fun," and "Playing Fair," and could enter heartily into the interests of the young.

With this tendency toward speculative thought he was the possessor also of a sense of humor extraordinarily keen and yet always kindly. When I called upon him once I found him convulsed with merriment. A few evenings before he had been inveigled into a meeting of the so-called "Suffrage Circle" of Cambridge, without having been given to understand just what the nature of the meeting was. The topic for discussion was "The Women in Shakespeare," and after the opening paper remarks were called for. The leader of the meeting insisted that Dr. Everett should speak, and not being able to refuse gracefully, he finally made some brief remarks. The object of his merriment at the time I called was an article he had just been reading in the Cambridge *Tribune,* saying that

Dr. William Everett of Quincy had been present at a recent meeting in Cambridge and had delivered an address in advocacy of woman's suffrage. He declared to me he had been upon the point of sending a copy of the paper to William Everett, who was then recuperating in Europe, but that he had refrained for fear of its effect upon his cousin, who was a choleric man and a woman-hater.

The work of Dr. Everett will be compared with that of other teachers of theology, with that for example of such men as Thomas Green and James Martineau. Many men whose thought has been shaped by him are preaching in our churches throughout the land. It is difficult to estimate ow far their system of theology is one which they have received from him. His system was probably too vast to be accepted as a whole by any one of us, even if we had been willing to do so. But he would not have had it so. He aimed to stimulate the thought of others, not to force his thought upon them. He regretted that the income of the school was not sufficient to employ two professors of systematic teaching from different standpoints.

To the world at large he will be remembered as the author of certain volumes which give only a passing glimpse of the system of theology he taught. By his pupils he will be remembered as he sat in his professor's chair at the Divinity School, his heart aglow with a sense of the divine order, of the infinite goodness and the ineffable beauty lying at the heart of the world; speaking to us out of the depth of a ripe experience of the deep things of God. F. C. SOUTHWORTH.

Chicago, Oct. 27, 1900.

Correspondence.

To the Editors Unity.

I do not like to have election day come and the impression go abroad that all your readers agree with my old friends, Powell and Dr. Thomas. Two lovelier men do not live than they. The kind of despotism which they hate, I hate also, and so also do all good men. But it seems to me that they are deciding the matter a little prematurely when they talk about the "damnable" condition of things in the Philippines.

President McKinley has over and over again declared that his purpose is to guide the Philippines to self-development and self-government as rapidly as possible. This country as a trampler-down of liberty strikes me as a creation of the imagination.

I cannot take your time, nor spend my own, to go into a long argument. I only wish to say there is one man in the country who loves liberty as well as any of his friends, who does not see things in the same light as that which appears to me to be blinding the eyes of Brothers Powell and Thomas.

How any one can say a word in this crisis to encourage the brood of unspeakable curses covered by the name of Bryan is more than I can understand. And, by the way, I wish that Mr. Powell, in some hour of leisure, would do what I have not as yet seen done by anybody; that is, tell us just what course the country ought to pursue in regard to the Philippines. I hear no end of denunciation of what is being done, which does not always strike me as being discriminating or sensible. But though I have asked the question a good many times, nobody has given me a satisfactory answer as to precisely what course ought to be pursued.

M. J. SAVAGE.

New York City, Oct. 26, 1900.

If any man say, I love God, and love not his brother, he is a liar.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

EDWARD ROWLAND SILL.

Born at Windsor, Connecticut, in 1841. He was graduated at Yale in 1861. After a few years in business and literary work he became a teacher, and in 1874 received appointment as professor of English literature at the University of California. He died at Cleveland, Ohio, in 1887.

A Prayer.

O God, our Father, if we had but truth!
Lost truth—which thou, perchance
Didst let man lose, lest all his wayward youth
He wasted in song and dance;
That he might gain, in searching, mightier powers,
For manlier use in those foreshadowed hours.

If, blindly groping, he shall oft mistake,
And follow twinkling motes,
Thinking them stars, and the one voice forsake
Of wisdom for the notes
Which mocking Beauty utters here and there,
Thou surely wilt forgive him, and forbear!

Oh, love us, for we love thee, Maker—God,
And would creep near thy hand,
And call thee "Father, Father," from the sod
Where by our graves we stand,
And pray to touch, fearless of scorn or blame,
Thy garment's hem, which Truth and Good we name.

Evening.

The sun is gone: those glorious chariot wheels
Have sunk their broadening spokes of flame, and left
Thin rosy films wimpled across the west,
Whose last faint tints melt slowly in the blue,
As the last trembling cadence of a song
Fades into silence sweeter than all sound.

Now the first stars begin to tremble forth,
Like the first instruments of an orchestra
Touched softly, one by one. There, in the east,
Kindles the glory of moonrise; how its waves
Break in a surf of silver on the clouds!
White, motionless clouds, like soft and snowy wings
Which the great earth spreads, sailing round the sun.

O silent stars, that over ages past
Have shone serenely as ye shine to-night,
Unseal, unseal the secret that ye keep!
Is it not time to tell us why we live?
Through all these shadowy corridors of years,
(Like some gray priest who through the Mysteries
Led the blindfolded Neophyte in fear,)
Time leads us blindly onward, till, in wrath,
Tired Life would seize and throttle its stern guide
And force him tell us whither and how long.

But time gives back no answer—only points
With motionless finger to eternity,
Which deepens over us, as that deep sky
Darkens above me; only its vestibule
Glimmers with scattered stars; and down the west
A silent meteor slowly slides afar,
As though, pacing the garden walks of heaven,
Some musing seraph had let fall a flower.

Readings in Modern Mexican Authors.

III.

IGNACIO M. ALTAMIRANO.

Once and again in Mexico there arises, from the mass of the Indian population, a man who leads, not only his race, but his nation. Such a man was the great President Juarez, who established Mexico's present greatness; such in art were the artist Cabrera and the sculptor Instolinque; such in letters was Ignacio M. Altamirano.

No one who knows not the Mexican Indian village can appreciate the heroism of the man who, born of Indian parents, in such surroundings, attaining to eminence in the nation. It is true that the Aztec mind is keen, quick, receptive; true that the poorest Indian of that tribe delights in things of beauty; true that the proverb and pithy saying in their language show a philosophic perception. But after all this is admitted the horizon of the Indian village is narrow: there are few motives to inspiration; life is hard and monotonous. It must indeed be a divine spark that drives an Aztec village boy to rise above his surroundings, to gain wide outlook, to achieve notable things.

And when once started on his career, what an enormous gulf yawns *behind* him! How absolutely severed henceforth from his own. And what a gulf opens *before* him! He is absolutely alone. Poor, friendless, with race prejudice against him, obstacles undreamed of by the ordinary man of talent confront him. Only immense ambition, tenacious purpose, inflexible persistence, unconquerable will, can succeed.

Ignacio M. Altamirano, pure Aztec Indian, was born at Tixtla, State of Guerrero, December 12, 1834. The first fourteen years of his life were the same as those of every Indian boy in Mexico; he learned the Christian Doctrine and helped his parents in the field. Entering the village school he excelled and was sent, at public expense, in 1849, to Toluca to study at the *Instituts Literario*. From that time on his life was mainly literary—devoted to learning, to instructing, and to writing. From Toluca he went to the City of Mexico, where he entered the Colegio de Letran. In 1854 he participated in the Revolution. From that date his political writings were important. Ever a Liberal of the Liberals, he figured in the stirring events of the War of the Reform, and in 1861 was in Congress. When aroused he was a speaker of power; his address against the Law of Amnesty was terrific. Partner with Juarez in the difficulties under Maximilian, he was also partner in the glory of the re-established Republic. From then as journalist, teacher, encourager of public education and man of letters his life passed usefully until 1889, when he was sent as Consul-General of the Republic to Spain. His health failing there, he was transferred to the corresponding appointment at Paris. He died February 13, 1893, at San Remo. His illness was chiefly *nostalgia*, longing for that Mexico he loved so much and served so well.

Altamirano was honored and loved by men of letters of both political parties. Although a pronounced Liberal, he numbered friends and admirers among the Conservatives. His honesty, independence, strength, and marvelous gentleness bound his friends firmly to him. He loved the young and ever encouraged those rising authors who form today the literary body of Mexico.

We may not even enumerate his writings. He produced graceful poems, strong novels, realistic descriptions, delicate but trenchant criticism, strong discourses, truthful biographies. He ever urged the development of a national, a characteristic literature, and plead for the utilization of national material. Unfortunately, his writings are scattered through periodicals difficult of access. A collection of them is now being made. Our selections are taken from his *Revista Literaria (Literary Review)* of 1861, from a discussion of Poetry dated 1870, and from his well-known *Paisajes y Leyendas (Landscapes and Legends)* of 1884.

"Rigorously speaking, it can not be said that popular neglect can be a chain which holds *genius* in the dust of impotence.

No: the genius, powerful and lofty eagle, knows how to break with his talons the vulgar bonds with which the pettiness of the world may attempt to shackle thought.

Thus Homer, aged beggar, to whose eyes the sun denied its light, but whose divine soul inspiration illuminated, was able to endow ungrateful Greece, in return for his miserable bread, with the majesty of Olympus, with the glory of the heroes and with the immortality of those eternal songs which survive the decay of the agonies and the ruin of empires.

Thus, Dante, proscribed by his countrymen, has been able to cause to spring from the depths of his hatred and his grief the omnipotent ray which was to illuminate the conscience of his time and to be the admiration of future ages.

Thus, that other blind man, who, as Byron says, made the name *Miltonic* synonym of *sublime* and who died as he had lived the sworn enemy of tyrants, in the cavern to which ingratitude consigned him, improvised for himself a throne, and from its dominated creation saw prostrate themselves at his feet not only his country, but the world.

Thus Cervantes, the poor cripple, disdained by persons of distinction and persecuted by fortune created, in the midst of the agony of misery, the sole treasure which can not be wrested from old Spain, more precious truly than the ephemeral grandeur of kings and the imbecile pride of nobles.

Thus lastly, Camoens, soldier also like Cervantes, and like him unfortunate, left in his death-bed in a foreign hospital, as a great legacy to his country, his *Lusiadas,* the most beautiful monument of Portuguese glory.

Thus many others, dead through the hemlock of contemporary disdain, and compensated with tardy apotheosis, have not found obstacles in poverty, in envy and in defeat; and abandoning with thought the narrow spheres of the world, have gone to grave their names upon the heaven of poetry.

But such is the privilege of genius and of genius only. The talents which cannot aspire to such height, nor feel themselves endowed with force divine, are eclipsed in the test, the same test which causes him,

who is predestined for siblimity, to shine forth more resplendent and more grand.

And in Mexico the genius enwraps himself yet in the shades of the invisible, or does not belong to the new generation.

Those of us who penetrate, with timidity and difficulty, into the sacred enclosure of poetry and literature, belong to the crowd of mortals; and scarcely may we aspire to the character of second rate workers in the family of those who think.

Thus for us are heavy those chains which for geniuses would be but spider webs; discouragement crushes us at times—discouragement, that poisoned draught, whose vase of vile clay is shattered before the glance of genius, accustomed to sip the nectar of the immortals in the myrrhine cup of faith.

As for us, we need, not the applauses of the world, but the sympathy of our countrymen, the word of encouragement, their hand which saves us from the waves which threaten to submerge us in their bosom.

It is not the necessities of material life which hamper us. We may rise superior to those or may supply them with the product of honorable labor, though outside of literature. As little do we seek the patronage of the mighty. The *gilded mean* of Horace were unbearable for us if we have to supply in exchange for it a *Hymn to Maecenas;* the palatial advantages of Virgil would cause us loathing if we had to purchase them by placing the sacred lyre of the aged singer of the Gods at the feet of Augustus."

"We do not deny the great utility of studying all the literary schools of the civilized world; we would be incapable of that nonsense, we who adore the classical memories of Greece and of Rome, we who ponder long over the books of Dante and Shakespeare, who admire the German school and who should desire to be worthy to speak the language of Cervantes and of Fray Luis de Leon. No: on the contrary, we believe these studies indispensable: but we desire that these be created a literature absolutely our own, such as all nations possess, nations which also study the monuments of others, but do not take pride in servilely imitating them.

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Our last war has attracted to us the eyes of the civilized world. It desires to know this singular nation, which contains so many and such coveted riches, which could not be reduced by European forces, which living in the midst of constant agitations has lost neither its vigor nor its faith. It desires to know our history, our public customs, our private lives, our virtues and our vices; and to that end it devours whatever ignorant and prejudiced foreigners relate in Europe, disguising their lies under the seductive dress of the legend and impressions of travel. We run the risk of being believed such as we are painted, unless we ourselves seize the brush and say to the world—*Thus are we in Mexico.*

Until now those nations have seen nothing more than the very antiquated pages of Thomas Gage or the studies of Baron Humboldt, very good, certainly but which could only be made upon a nation still enslaved. Further, the famous *savant* gave more attention to his scientific investigations than to his character portraits.

From him almost all travelers have calumniated us, from Lovestern and Madam Calderon, to the writers —male and female—of the court of Maximilian, trading upon public curiosity, selling it their satires against us.

There is occasion, then, to make of fine letters an arm of defence. There is a field, there are niches, there is time, it is necessary that there shall be the will. There are talents in our land which can compete with those which shine in the old world."

"If there is one thing characteristic in the Holy Week at Tixtla, it is this procession of the Christs, ancient, venerated, and difficult to abolish. It responds to a necessity of the organization of the Tixtla Indians, strongly fetichistic, perhaps because of their priestly origin. This propensity has caused the maintenance always in the pueblo of a large family of indigenous sculptors who live by the fabrication of images—poor things!—without having the least idea of drawing, nor of color, nor of proportion, nor of sentiment. For them sculpture is still the same rudimentary and ideographic art that existed before the conquest. Thus with a trunk of bamboo, with the pith of a *calchual,* or of any other soft and spongy tree, they improvise a body which resembles that of a man, give it a coat of water-glue and plaster and paint it afterwards in most vivid colors, literally bathing it in blood. *A mal cristo, mucha sangre* (bad Christ, much blood); such is the proverb which my artistic compatriots realize in an admirable fashion. After they varnish the image with a coat of oil of fir, they have it blessed by the priest and then adore it in the domestic *teocalli,* on whose altar it is set up among the other *penates* of similar fabrication.

The only day on which such Christs sally forth to public view is Holy Thursday and in reality few family festivals assume a more intimate character than the especial festival with which each native family celebrates the rallying forth of its Christ. A *padrino* (godfather) is selected who shall take it out, that is to say who shall carry it in the procession, on a platform if it is large, in his hand if it is little. But every Christ has an attendance which bears candles and incense.

With such a cortege, the Christs gather in the portico of the church, awaiting the priest and the Christ who shall lead the procession, the one which is called the *Christ of the Indians.* When these issue from the church the procession is organized; the cross and the great candlesticks go before and then file by slowly and in good order some eight hundred or a thousand Christs with their retinues. Tixtla has some eight thousand inhabitants, hence there is a Christ to about each eight persons. This might well dismay an iconoclast.

The procession passes through the more important streets, in the midst of the crowd gathered at the corners, the doors, windows and public squares. What a variety of images! It should be stated that not all represent crucifixes; there are also Christs with the cross on their shoulders, some simply stands, others of "Ecce-homos of the pillar," but these are few; the crucifixes are in majority. The sole respect in which all are equal is in the rude sculptural execution. There are some in which the chest muscles rise an inch above the ribs, others which have the neck of the size of the legs; some are the living portrait of *Gwinplaine* or of *Quasimodo;* they smile lugubriously or they wink the half closed eyes with a grimace calculated to produce epilepsy. All have natural hair arrangement, the hair arrangements of the Indians, disordered, blown by the wind, tangled like a mass of serpents around the bleeding body of the Christ.

As to size they vary from the colossal *Altepecristo**, which the Indians hide in caverns, which is almost an idol of the old mythology, to the microscopic Christ which wee Indians of nine years carry with their thumb and forefinger, before which are burned tapers as slender as cigarettes. All the sizes, all the col-

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* Village Christ.

ors, all the meagerness of form, all the wounds, all the deformities, all the humped-backs, all the dislocations, all the absurdities which can be perpetrated in sculpture, are represented in this procession. When by the light of torches (for this procession ends at night), this immense line of suspended, behaired and bloody bodies is seen in movement, one might believe himself oppressed by a frightful nightmare or imagine himself traversing some forest of the middle ages in which a tribe of naked gypsies had been hung.

Callot in his wild imagination never saw a procession more fantastic, more original.

Yet this spectacle was the delight of my boyhood days!

Then the Christs withdrew with their *padrinos* and retinues to the houses whence they issued and there the family prepared a savory feast. The *atole* of cornmeal called *champol* and the sweet and delicate *totopos*.

Ah, General Riva Palacio, never in thy days of campaign in Michoacan, have you had a more sumptuous banquet than that which you have enjoyed in the land of your fathers, an evening of the Christs—and of *champol!*" FREDERICK STARR.

THE SUNDAY SHCOOL.

A Scheme for Class-Study and Readings in the Bible From the Standpoint of the Higher Criticism.

BY W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART II.

The Historical Books of the Bible.

I.

Introductory Suggestions.

In taking up a study of this other portion of the Bible the method would be different in certain respects from that pursued with the prophets. The main point is to do the reading, much of it in the order as it comes in the books themselves, while the teacher throws in the necessary explanations and indicates those parts which may be omitted.

Our purpose is to give the layman a cursory survey of the historical books of the Bible without making a thorough study of them; but at the same time to follow them as a growth, observe how the parts are put together, and watch it all as an important phase of evolution.

On the whole, for the adult mind the best method may be the one we are following, of beginning with the prophets, tracing up the thought side first, then going back to the traditions, gleaning out the elements of history and familiarizing one's self with the story to be found in the early portions of the Scriptures.

The first thing the teacher should do would be to make out a large chart which should always be before the eyes of the class members, in a conspicuous position, where every item on it could be read with ease. On this chart should be marked out the epochs described or introduced in the Bible narrative. It may also be well to add an approximate date in connection with the epochs or periods. For this purpose the teacher is referred again to the valuable article on "Chronology" in the Encyclopedia Biblica, edited by Cheyne.

The first epoch should be "The Time of the Beginnings;" the second, "The Story of the Patriarchs;" third, "The Joseph Cycle;" fourth, "The Sufferings and Slavery of the Israelites in Egypt;" fifth, "The Exodus and Wanderings in the Wilderness;" sixth, "Crossing the Jordan, and the Attack on the Canaanites Under Joshua;" seventh, "The Interregnum, With the Story of the Judges;" eighth, "The Founding of the Kingdom, With the Stories of Saul, David, and Solomon;" and lastly, "The Disruption Into Two Kingdoms, and the History of These Kingdoms Down to the Attacks of Assyria, With the Rise of the Great Prophecy."

It might be well, if the plan could be carried out and the chart be large enough, to leave a space between each of the epochs, so that, as the class go on in the story, leading events or conspicuous names could be written in with smaller letters. There is great value in keeping facts before the eye and having a perspective develop or evolve in the course of the story. As the readings proceed the teacher should be careful always to point out on the chart the epoch being dealt with. In fact, it might not be a bad scheme to have a separate, smaller chart for each epoch, so that points could be written down in more detail. But this should not be done in advance. The details should be filled in only as the story goes on.

The next important step would be for the teacher to take one lesson in giving something like a lecture on the material which makes up the Pentateuch and the historical books of the Bible, including the sources and the important fragments which have been, as it were, pieced into those books as older documents. You will have to give the class at the start some idea as to how those books were put together. The student must know something of this at the outset. We see these books coming pretty nearly to their final shape at the close of the Exile, or at the time of the establishment of the great Jewish Church, along about 444 B. C. The members of the class must observe how codes of law are woven into the narrative in various places. You will have to explain a little about the three conspicuous parts which are more or less fitted in together in the Hexateuch. Put these all down very clearly on the blackboard. Start with the two original longer documents, the "Yahvist" and the "Elohist," each of which may have been in existence before the rise of the Great Prophecy. Roughly they might be attributed to the epoch between the disruption into two kingdoms, and the great date 750 B. C., with the rise of Prophecy. You will want to indicate some of the important characteristics of these two documents, making the class see how they have been woven together into one story. Probably the best method to make this understood would be to introduce an example at this point. Go back to the story of the flood, beginning with Chapter VI. in Genesis, analyzing the narrative by sifting it into its parts, and showing the portion belonging to each of the two documents. Let the members of the class have pencils of two colors. Draw, for instance, a blue line for the Yahvist account around Chapter VI., verses 5-8; Chapter VII., verses 1-5, 7-10, 12, the last clause of verse 16, verses 17, 22, and 23; Chapter VIII., the last part of verse 2, and the first part of verse 3, and verses 6-12, the second part of verse 13, and verses 20-22. Then put a red line for the Elohist account, Chapter VI., verses 9-22; Chapter VII., verses 6 and 11, 13-16, except the last clause, 18-21, 24; Chapter VIII., verse 1, and the first half of verse 2, and the second half of verse 3, through verse 5, the first half of verse 13, verses 14-19; Chapter IX., verses 1-17.

Then have read aloud each portion by itself, observing what sense it makes; afterward noting the repetitions in the two accounts and seeing how manifest it is that we have two stories there roughly woven in together. Such a method may accomplish a good deal more than any amount of talking or verbal explanation. The class members will need to observe the old Semitic custom of working documents in together, instead of the modern method which would ordinarily be

pursued of starting out and writing an altogether new account.

Besides these two documents, I should then call attention to a third source for material in the traditions popular at about the same time, or stories told as hero tales about the period between the crossing of the Jordan and the establishment of the kingdom. We shall go into a study of some of those tales when reading or examining the book of Judges. While they may not have been written down in anything like complete form until after the rise of prophecy, they must have existed as stories, and therefore have made a third very important source for Biblical material. Just to give an idea of the way those stories had grown up and the gradual alterations to be found in them you could show two or three pages from the Polychome Bible version of this special book, with the variety of colors to be seen there. It might also be well to introduce one illustration, taking the famous Song of Deborah as perhaps the oldest fragment in the Bible. Some portions from Chapter IV. in the Book of Judges might be read aloud, explanatory of the facts leading up to the famous song, or the incidents could be narrated by the teacher. It would be well first to have this Hymn of Deborah read either from the Revised or King James Version, and afterwards, by contrast, from the Polychrome Version. We see by this latter means much better the fragmentary character of the document, where the passages in some instances are manifestly so obscure as to have lost their meaning, or where certain lines may have dropped out altogether.

Besides these hero tales and the two other documents, attention should be called to the traditions among the Hebrews themselves of certain books they knew about, which have been almost wholly lost. Let some one read aloud verse 14 from Chapter XXI. of the Book of Numbers, and verse 13 from Chapter X. of the Book of Joshua. Put down on the blackboard then the names of these two other books of which the Hebrews had a tradition, but which have been lost to us, save through these references and a few very slight fragments, such as the one cited in the verse read from Numbers, or the well-known "Lament of David Over Saul" in II. Samuel, Chapter I., verses 17-27. Both these fragments might be read aloud at this time.

Also put down in this connection the Book of Deuteronomy, although we have studied it as a part of the Story of Prophecy. Then you will want to add as a final source the so-called "Priestly Narrative," covering those portions of the Hexateuch inserted by the reviser perhaps in the time of the Exile, when the other various documents were woven together. Under his name could be written especially the title of the Book of Leviticus. Along with the laws inserted by this other authority, attention should be called to the fragments he inserts into the story part of the historical books, even in Genesis. Besides the original Elohist document, this other authority goes oftentimes under the name of the Priestly Elohist, owing to the fact that he uses the name of Elohim for the Deity down to the time of Moses. The portions, therefore, in the story of the Flood which we have attributed to the Elohist document belong to this third authority, the Priestly Elohist, inasmuch as the other does not come in until we come to the stories of the Patriarchs.

After pointing out these main sources it would be well to indicate certain of the separate fragments such as are found in the early books of the Bible. Attention has already been called to the Song of Deborah. I should also mention the well-known "Book of the Covenant," to be found in Chapters XXI.-XXIII. of Exodus, as a document older or more archaic even perhaps than the Yahvist or Elohist writings. Then there is the well-known "Law of Holiness," to be found in Chapters XVII.-XXVI. of Leviticus, which are regarded as for the most part separate from the rest of the Priestly Narrative, although probably not dating earlier than the rise of prophecy, and perhaps not having existed in book form before the time of Ezekiel or the Exile. But throughout these special chapters there runs a thread which shows certain portions of them to have existed as an independent document, and in the course of the study of the early books of the Bible some attention should be paid to the elements to be found in this "Law of Holiness."

As to literature or authorities for the teacher in connection with these earlier books of the Bible, only a few additional works are necessary beyond those mentioned in the lessons of the Prophets. I should add "The Old Testament in the Jewish Church," by W. Robertson Smith, "The Study of Holy Scripture," by Briggs, and the classic "Prolegomena," by Wellhausen. The teacher in advance should have made a pretty careful study of the opening chapters of the "Introduction to the Literature of the Old Testament," by Driver. But care should be taken not to make too much of this analysis of the various parts woven together into these historical books, otherwise the general drift of the story or narrative may be lost sight of in a textual criticism which is unimportant for the layman. The general fact of this composite character of these historical books needs to be kept in mind, but not made too much of. The teacher should naturally know a great deal more about it, and be more familiar with it than the members of the class.

It will be noticed that our readings practically stop with the reign of Solomon. Later portions of the "Book of the Kings" might better be read in connection with the study of the prophets. To the casual reader not making a thorough study of the Bible they usually prove rather monotonous. For the same reason we do not take up "Ezra" and "Nehemiah" for separate study.

After this introductory work, which is to give some notion of the structure of the early books of the Bible, the best way would be to begin and read certain portions consecutively. Devote one lesson to a study of the narrative of "The Beginnings," taking the first eleven chapters of Genesis. Have read aloud the noble and picturesque account of Creation in Chapter I. down through verse 3 in Chapter II. Make a note of the emphasis laid on the "seventh day," indicating the comparatively late epoch when this portion was written; reminding the class of what we found out with regard to the growing importance of the Sabbath Day in our study of the Prophets, and how the great emphasis on the Sabbath came in rather with the Exile and the rise of the priestly ceremonialism. We should recognize from this fact the opening chapter of Genesis as coming from the Priestly Narrative, and not as being one of the oldest portions of the Bible.

Then we begin with the celebrated Yahvist document, written in the Southern Kingdom, perhaps before the days of the Prophets, in verse 4 of Chapter II., where we take up the account of the story of the Garden of Eden and of Adam and Eve, starting from the middle of verse 4. The first point the teacher calls attention to is the change in the name used for the Deity. In the opening chapter it had been Elohim, translated "God." Now we come upon the name Yahweh, translated "Lord," or Yahweh Elohim, "Lord God." The whole story should be read for its charming simplicity, including the narrative about Cain and Abel, through Chapter IV. Omit the genealogies which follow in Chapter V. We have previously read the story of the Flood. But the short account of the Tower of Babel should be read aloud in Chapter XI., verses 1-9.

THE STUDY TABLE.

The Literary Note.

"The Clergy in American Life and Letters" is the title of a forthcoming book from the Macmillan press. And why should not the preachers be studied as a class from an interdenominational standpoint? "The Man Who Made the Nation" is another of the books soon to be expected from this press. Professor Macy of Iowa College in his study of "Political Parties in the United States," has given a book that will be good reading after election. So also will Professor John M. Vincent's book on "The Government of Switzerland," from the same press, deserves after-election consideration, particularly those chapters showing the workings of the "referendum," "the initiative" and "proportional representation."

Our readers will be much interested in the announcement of the Putnam Publishing House of a Book of Common Worship prepared by a committee consisting of Revs. Drs. Hifer Newton Gottheil and T. R. Slicer, of New York City, appointed by the General Committee of the New York Conference of Religion, which is to be held next month. This will be by far the most deliberate attempt to find a co-operative expression of interest in religion and morals yet undertaken in any of the states of the union. A large committee has been working for a long time. A number of New York ministers and professors have been in consultation by letter and in person. We shall speak at greater length of the publication announced by the above mentioned notice. We deem this movement of profound significance, and it is the first venture in the direction that must eventually bring great and permanent results.

From Charles Scribner's Sons we have received a History of Education, the work of Thomas Davidson. He sends out the book as a "history of conscious evolution." He undertakes to show us education as "the last and highest form of evolution." We take issue with him at the very outset. We feel sure that historically education began as early as society began to differentiate at all. The school is as old as the church or the state, and on no other theory can you wisely construct modern society. There is very much in the book that should be classified as shrewd analysis, sociological hints, metaphysical thinking, rather than as history. Still the book is of the highest value to close thinkers and anxious educators. The last chapter on "The Outlook" of education is of supreme importance. I do not much sympathize with him in his anxiety that teachers should be more self-sacrificing; but I do believe that education should in all its forms be closely associated with bread-winning. The curse of all culture is its tendency to dissassociate itself from manual toil and practical everyday life. If the colleges can do no better than to create a class of leaders ashamed to use their hands, they had better be closed; and this we say of every school in the land. We detect all through this book an atmosphere of "the cultured;" and yet Mr. Davidson's deepest convictions were that culture should be servant and not master. Read the book. E. P. P.

The Independent for October 18 gives an article on "The Real Filipino," by Albert Gardner Robinson. It is written by a man who, from long acquaintance with the islands, knows what he is talking about. He says that five or six millions of the people would rank above the peasantry of Spain and Italy, or the French Canadian peasantry, or the people of Mexico; and far above the colored citizens of the United States. He closes his article by saying: "The best and most fair-minded authorities assert that the Filipinos are in possession of character and ability which, both in measure and in quality, are endlessly beyond that accorded to them."

E. P. P.

Hypnotism.*

An authoritative book on the use of hypnotism in mental and moral culture has long been needed. The therapeutic efficiency of hypnotism is well understood, but its advantage as supplementing the ordinary treatment of degenerate and vicious youth is but recently proven. Dr. John Duncan Quackenbos, of Columbia University, began in 1898 to test the availability of hypnotic suggestion as a means of substituting the higher intellectual aspirations and conscience-motives for criminal impulses in degenerate youth. The results of his experiments are now published in a manual with the hope that a knowledge of suggestion as a philanthropic instrumentality may be extended. According to Dr. Quackenbos, the phenomena of hypnotism are scientifically explicable on the supposition of a double self in every personality; the one self being that which takes cognizance of the outside world and consciously carries on the ordinary business of life; the other self being the secondary consciousness that controls all automatic actions and which may act independently of a physical environment. Through hypnotism the subliminal self may be affected by a higher will and brought to control the primary self. It is claimed that hypnotic suggestion is a more powerful agent than religious exhortation for the reformation of the young, inasmuch as it invests the better self with control, whereas the moralist addresses the flesh-entangled objective self. In proper hands, to judge from the reports of cases, suggestion is the more remedial agent. Dr. Quackenbos has treated successfully cases of cigarette addictions, inebriety, morphinomania, kleptomania, dishonesty, sexual perversion, wilfulness, disobedience, habitual dishonesty, intellectual disequilibration, and moral anaesthesia. The value of suggestion for the cure of crime and for the correction of certain phases of perversion no longer admits of question. Its general uses wait upon the cultivation of the right class of practitioners. Given hypnotizers of trustworthy judgments, of broad education and wide philanthropy, motived genuinely by love, and the sensitive soul may be safely trusted to his influence. The consequences of low motives, of malevolent suggestions, would be disastrous beyond words to denote. An interesting section of the book is the chapter on auto-suggestion, which is defined as suggestions by an objective consciousness to its own subliminal self and is referred to as the great psychological miracle. O. L. T.

Later Love Letters of a Musician.**

Those who have read her earlier book will find in Miss Reed's "Later Love Letters of a Musician" the same delicacy of sentiment and beauty of expression which make these letters a fitting complement to the first series. While the idea of the book is not new the writer treats it with considerable originality and has cleverly set each theme to an appropriate tempo.

The volume itself is a delight to the book lover and the artistic impression of the letters extends to the covers of delicate green and gold, and heavy, wide-margined pages of handsome paper. A. B. K.

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* Hypnotism in Mental and Moral Culture. John D. Quackenbos. Harpers, 1900.

** Later Love Letters of a Musician. By Myrtle Reed. $1.75. G. P. Putnam's Sons. New York and London.

THE HOME.

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SUN. By wisely using that which we have, the natural, we are transformed into the Spiritual, the Divine.

MON. Only he who lives in the conscious realization of his oneness with the One and Only Life can be said truly to be born into Life.

TUES. The only stones with which human life can build is thought.

WED. The entire problem of human life is wonderfully simple and easy if we are but true to the highest within us.

THURS. *Use* must be the final test of everything. If a thing has no use it is not founded upon truth.

FRI. Religion at its purest, and life at its truest, are essentially and necessarily one and the same.

SAT. When the fountain of Divine Life is once fully opened within us, it can never again be dried up. It will at all times uphold us in peace and bear us on in safety.

—*Ralph Waldo Trine.*

Two Little Charmers.

You have doubtless read of the "Pied Piper of Hamelin," whose magic pipe when played upon had power to draw all living creatures after him. According to this poem you'll remember that old Hamelin Town was so sadly overrun with rats that its people were distracted.

And then that quaint, queer man, the "Pied Piper," appeared, and for a thousand guldens offered to rid the town of rats. He took out his wonderful pipe and played three shrill notes and all the rats followed the "Pied Piper" merrily all the way to the river Weser, where he led them into the flood and the waves rolled over them.

Then you remember that when the people of Hamelin Town refused to pay him the promised money, he simply took out his magic pipe and blew again, and this time out came all the children. And he led them on and on, just as he had led the rats, and took them into a great cave which closed upon them, so that they never more were seen. And that was the punishment that he gave to the people of Hamelin.

This story is very wonderful, but that a little boy outside of a story should have any such power seems almost too marvelous to be true. But I have known two boys who, in reality, had much of this influence over animals. One was a fine-looking, active little fellow in southern Ohio. All living things seemed to feel a sense of kinship with him. He had only to throw himself down upon the lawn in front of his home, and behold! the little creatures of the air, the birds, and those shy dwellers among the trees, the squirrels, would forget the timidity they displayed toward other people and draw near to this lad. It was interesting to watch his influence over these wild things. Little birds, instead of tripping guardedly across the far edge of the lawn, would come gradually closer and closer to him till they stood beside his hand. Nor did this seem to be any accidental occurrence, but it was plainly premeditated by them before they made the hippity-hop journey to his side. He had a caressing tone which proved irresistible to them; and if they were speeding thoughtlessly after a bug or a beetle in an opposite direction, they felt the charm of his voice and presence when he spoke, and turned and went to meet him instead.

He had a pet hen also, which was his abject slave. Now, a hen, of all winged creatures, is seemingly least given to sentiment and expressions of affection. But this particular hen when in his presence seemed to have no will but his. Let it be said here that he was invariably kind to these trusting birds and animals, and his kindness was probably the very foundation of his remarkable power. It was really funny to see that great white Brahma hen do his bidding.

"Come here, Topsey," he would say, gently but authoritatively. And Topsey, the clumsy, fluffy hen, would leave her chicken-yard companions and come to him.

"Now sing for us, Topsey," he would add. And the great, foolish looking, white hen would stand and sing her unmusical laying song until he bade her stop.

"Come into the house with me, Topsey, and sing to my friends in there." Thereupon she allowed herself to be taken into the presence of strangers and placed upon a stool, where she sat awkwardly enough till he again told her to sing. Then the harsh, guttural song poured forth in the family sitting-room, to the great delight of the small folk and to the great wonder and amusement of their elders. Not until she received permission did Topsey venture to bring her mirth-provoking concert to a close or return to her companions in the chicken-yard.

As I studied this boy and his power over the living things beneath him, I was more and more convinced that it was due to a remarkable sympathy with them, such as we ordinarily feel for our best friends or the dearest members of our households. Birds, squirrels, hens, never questioned his good intentions. They *knew* he would not have a sudden change of mood and frighten them away; they were his little friends and he was theirs. Nor was their confidence in him ever abused. Had this been even possible they would not have trusted him so far.

But the other little boy whom I knew, and who had a similar gift, was also remarkable. Both boys were about twelve years old. The second was a little Californian. He was cat-charmer. Walking along the streets of Los Angeles, the city in which he lived, he would give a peculiar whistle, and lo! whatever cat was lurking unseen in that vicinity immediately appeared before him and followed him. On he passed in his homeward march, and at his call other cats came in sight and joined the procession. From dim alleys they emerged; from shed roofs they descended; from comfortable door-mats they rose up; from curbstone promenades they turned aside; all because a little lad with a charming call had drawn them from their obscure places. And when he reached home his mother would frequently be filled with consternation to see as many as fourteen strange cats at his heels! Cats which had never before seen him were thus drawn by his cry to follow where he led. Great cats, small cats, lean cats, brawny cats, brown cats, black cats, gray cats, tawny cats, all held by the magic spell which the small lad could exert. I have seen the little Ohio boy do all the things which I have written. The little Californian I knew, but his power over cats was told me by his mother and sisters. What was the secret of his power? Why did these city cats desire to become his companions? I cannot say, but in his ability to win the obedience of these dumb creatures it seems he was vastly like the "Pied Piper of Hamelin." —*Jane Layng in The Truth Seeker.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

BOHEMIA.—The movement "free from Rome" has indeed borne fruit. In Bohemia fifteen new places of Protestant worship have been opened. At Dux, at Krammel and at Turn three handsome churches have been built. If we are not mistaken there were scarcely any Protestants in these places, but the memory of John Huss, always living in some souls, has singularly aided the movement.—*Le Protestant.*

AUSTRIA.—Mgr. Strossmayer, bishop of Diakovar, in Croatia, was a most determined opponent of the dogma of papal infallibility at the Vatican council in 1870. He spoke against it with such energy that the majority had no other resource than to shut his mouth. Nevertheless he persisted in his opposition, and in certain published letters contested the œcumenicity of the council—that is to say, the value and legality of its decisions. Now Mgr. Strossmayer is eighty-five years old. Surrounded by ultramontanes, Jesuits, he has just given the lie to all his past by declaring that he always considered the dogma of the infallibility an integrant part of Catholic doctrine. This is seemingly another instance of the effect of Jesuit casuistry, particularly on a mind enfeebled by age.—*Ibid.*

ZURICH.—The French congregation at Zurich has just begun the construction of a church. For a long time this society has held its services in the chapel of the cathedral, which it rented of the city for $200 a year. This not altogether satisfactory arrangement will soon come to an end. The new church will cost $50,000, two-thirds of which amount is already raised.—*Ibid.*

BERN.—The government of Bern would like to organize into distinct parishes the Roman Catholics and the Christians, or Old Catholics of that city. This seems a wise move and the best means of promoting peace, but it appears that the plan meets with very active resistance on the part of the Roman Catholics, who refuse on the one hand to pay the special taxes which serve to support their worship while on the other they mean to remain enrolled on the common registers and to vote with the Old Catholics in the hope of some day ousting them and remaining masters of the only parish. In this way they sacrifice religious to partisan interests in the most crying fashion.—*Ibid.*

GENEVA.—This distinction between Roman Catholics and Old-Catholics is one very often, and, in certain quarters, very willingly, lost sight of in statements concerning some of the old strongholds of Swiss Protestantism. In Geneva, for instance, the annual census for the year ending December 31, 1899, gives the total number of Protestants in the canton as 58,698; that of Catholics as 66,963. This shows for the first time a preponderance of Catholics, not in the old city of Calvin, indeed, but in the agglomeration of city and suburbs forming the canton. Even so this unqualified statement is well adapted to give any zealous Protestant a shock. The fact itself is accounted for by the immigration of large numbers from Catholic Savoy, who have settled in the suburbs of Geneva. Its startling aspect is somewhat relieved by a little analysis of the figures. According to good authority the number divides as follows: Swiss, 53,264 Protestants, 23,484 Catholics; foreigners, 5,434 Protestants, 43,479 Catholics.

This, says the *Pretre Converti*, will scarcely justify Romanist exultation, as it simply proves the immense superiority of Protestant over Catholic countries, which draws the people from the latter to share in such unexampled prosperity.

The significance of the figures is still further modified when it is known that one-third, at least, of the Catholics are not Romanists but belong to the National, Liberal or Old-Catholic church, which is infinitely nearer to Protestantism than to Rome.

SPEYER.—The Lutherans of America are to contribute the bronze statue of Luther of heroic size, which will be the central figure in the Memorial hall or vestibule of the Church of the Protest of 1529 at Speyer. This statue will be a replica of the one in front of the Memorial Lutheran church in Washington, D. C., and will cost $5,000. This amount is being collected by a special Luther statue committee under the leadership of Hon. Charles A. Schieren and Mr. A. J. D. Wedemeyer. The great fresco painting over the entrance to the nave, representing the Elector John of Saxony presenting the articles of protestation to Ferdinand, King of Bohemia, will be the contribution of Mr. Henry Villard of New York, and will cost $10,000. Before Dr. Beyschlag's departure from America a strong committee was formed in Boston with the assistance of the Eliots, father and son, Howard N. Brown, and other clergymen of note. This committee will push the Speyer cause this coming winter. May they succeed in procuring for the Memorial church some feature that shall speak not merely of American wealth and generosity but of America's part in religious history! M. E. H.

THE ENGLISH CHURCH.—The London *Times*, as quoted by the *Literary Digest*, gives a rather doleful account of the last Church Congress held at Newcastle-on-Tyne. It says: "The program of business was, to say the least, very commonplace, adapted obviously to the avoidance of such 'fiction' as the expiring 'crisis' in the church might generate." The defeat of the higher criticism was announced and its total overthrow prophesied. The editor of the *Saturday Review* recognizes "how very low the intellectual atmosphere of the Congress must have fallen when such declarations could be offered with confidence and received with 'satisfaction,'" and it adds, "We would discount the roseate prospects of the church as described by the earlier speakers in the Congress by the sinister fact of intellectual obscurantism disclosed by the latter."

BOSTON.—The Twentieth Century Club of this city more successfully than any other club we know of brings the social privileges and prestige to bear upon the civic life of the community. During the winter a long list of addresses have been arranged by prominent men on pertinent subjects, such as "The Need of a Stronger Public Spirit in Our Political Life," "The Citizen's Duty to the Public School," "The Trust Problem in America and Europe," "The Race Question in the South," "Tainted Money," "Important Movements in Europe in Behalf of Public Health," "The Opportunities and Duties of the Church in Modern Society," etc., etc. Among the speakers are Professor Jenks of Cornell University, Hon. W. H. MacCorkle of West Virginia, Prof. Graham Taylor of Chicago, Z. R. Brockway of the Elmira Reformatory, Rev. Edward Cummings of Boston, Rev. W. S. Rainsford of New York, Morfield Storey of Boston, etc.

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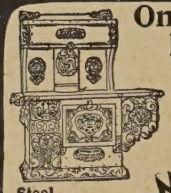

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